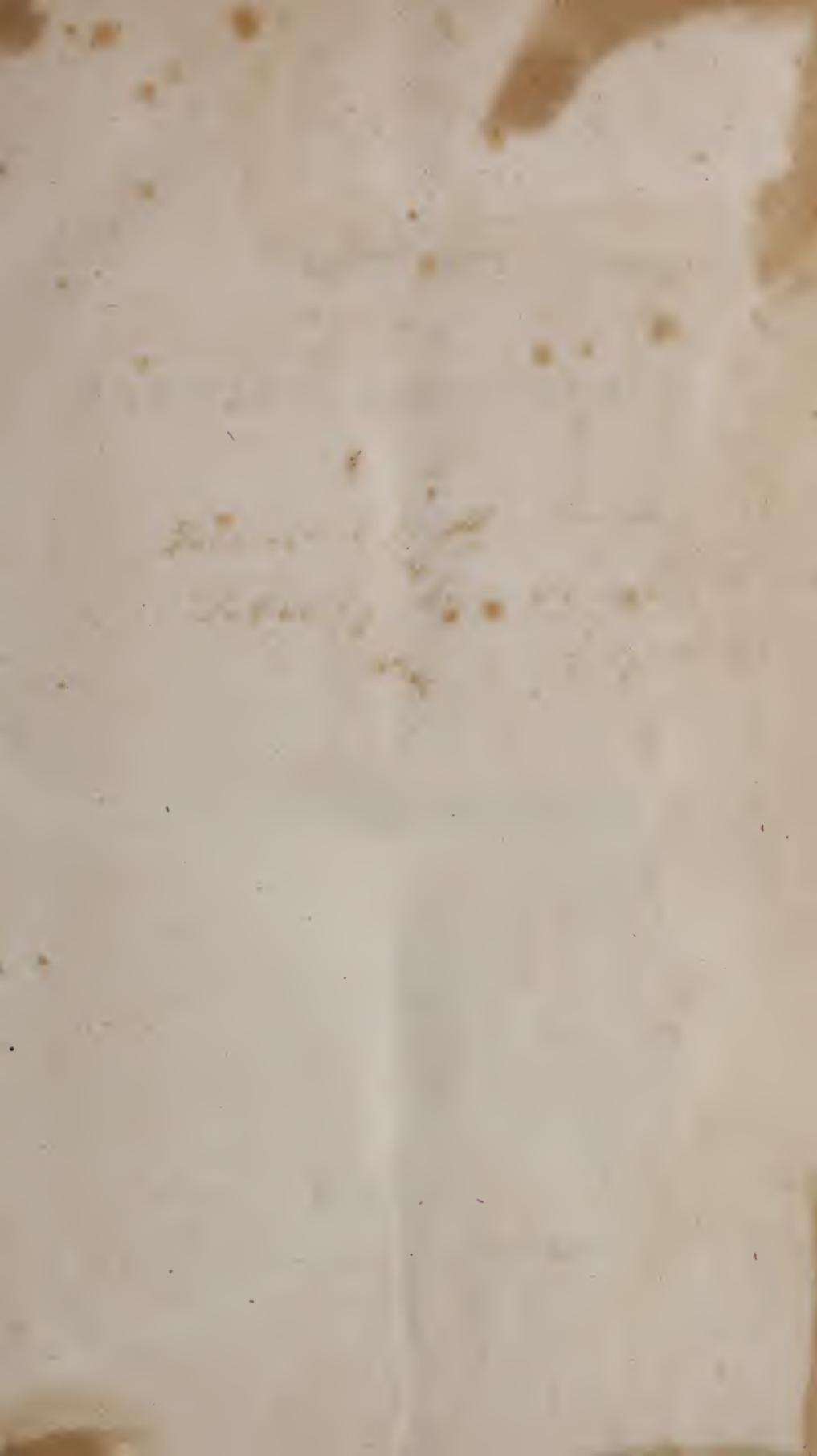






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MEMOIR OF JEREMIAH EVARTS, ESQ.

The American Quarterly Register, for November, contains an interesting Memoir of that devoted friend of Missions, Mr. EVARTS, late Corresponding Secretary of the American Board of Missions, from which we extract the following particulars.

MR. EVARTS was born of respectable parents, in the town of Sunderland, Vermont, on the 3d of February, 1781. At the age of ten years, he removed with his father to the town of Georgia, in the same State. In this place he acquired the usual English education, and commenced preparation for college. In January, 1798, he repaired to East Guilford, in New Haven county, Connecticut, and pursued his studies under the direction of the Rev. Dr. Elliot, the minister of the place. In October of the same year, and in the eighteenth year of his age, he entered Yale College. Here he had the high privilege of listening to the instructions of President Dwight, both as a preacher, and as the director of the studies of the senior class. The class with which he was connected, consisted of nearly sixty members at the time of graduation, and contained an unusual amount of talent: It has furnished, perhaps, as great a number of useful and distinguished men, as any class that has received the honors of the institution. Mr. Evarts, as we learn from one of his classmates, was much beloved and respected by his fellow students. He applied himself to his various studies with great diligence; he then gave much promise of his future eminence as a writer, by the facility and correctness with which he communicated his thoughts. There were men in his class who pushed their researches farther than Mr. Evarts did, into some of the branches of literature and science. As a general scholar, however, he had no superiors.

In his senior year, during the winter of 1801-2, Yale College was visited with an interesting revival of religion. Among the fruits of it was Mr. Evarts. His feelings, though generally calm and equable, were, sometimes, characterized by great warmth and tenderness. In the April following, he made a public profession of religion, and joined the church in the college. At the time his

class graduated, in 1802, he united with those of his classmates who were professors of religion, in a *mutual covenant*, a copy of which has been found among his private papers, to pray for each other, to learn one another's circumstances, and to correspond with and counsel one another in subsequent life. It was a singular felicity for Evarts, and his young friends, to enjoy the instructions of such a man as President Dwight—one, "who did his duty with his whole mind and heart, who thought nothing adequately done, till all was done which the case admitted of." "Into his recitations and discussions he also threw a vast fund of practical instruction, on almost every subject of life, manners, and human business; for few men ever observed more carefully and extensively." In the various subjects, which came before the senior class, it was usual for the President to assume a considerable range of statement and argument, so that the driest parts of logic and metaphysics were rendered exceedingly interesting and instructive. To the counsels and labors of this excellent man, the successive classes of students were greatly indebted. While attending upon his instructions, Mr. Evarts was in the habit of taking notes, or short memoranda—a habit which he continued through life. His appointment at the commencement, in which he received the degree of Bachelor of Arts, was an oration. His subject was the "Execution of Laws." "At the close of it," says one who was present, "when in a strain of commanding eloquence, he introduced Lord Mansfield as rebuking the British community, it seemed as though every heart anticipated in the youthful speaker, some future champion of liberty and law, that should be the pride of his country." This performance subsequently appeared in a series of numbers from a weekly paper printed in Wiscasset, Maine, and was publickly attributed by the editor, to the pen of President Dwight.

After leaving college, he engaged in no settled employment till April, 1803, when he took charge of an academy, in the town of Peacham, in Vermont. In this employment, he remained nearly a year. Soon after the close of his connection with this academy, he returned to New Haven, and entered himself as a student at law, in the office of the late Judge Chauncey. In this office, Mr. Evarts enjoyed eminent facilities for obtaining a knowledge of his profession. Mr. Chauncey was a striking instance of a self-taught man, rising, by native energy and unwearied application, to a post of great usefulness. Without the advantages of a public education, he reached a commanding eminence in his profession. He was attorney for the State of Connecticut, and in 1789, was appointed a Judge of the Supreme Court. Under him Mr. Evarts acquired a familiar acquaintance with the principles of law, and political economy. Early in the summer of 1806, he took the oath of admission to the bar, and opened an office for the practice of his profession in New Haven. His business in the profession which he had chosen was very limited, and his income from that source did not much exceed the mere expenses of his office, the charge of his family being defrayed principally by keeping boarders. This fact is, doubtless, to be ascribed, not to the want of energy and skill in

his business, but to the well known circumstance, that in this profession especially, years of industry and application to study, must be expended, before the general confidence of the community can be acquired.

In May, 1810, Mr. Evarts removed to Charlestown, near Boston, for the purpose of pursuing the duties of his profession, and also to take charge of a literary and religious monthly publication—the Panoplist. This work was commenced in June, 1805, and was discontinued in 1820.* With what ability Mr. Evarts discharged the duties of editor, thousands in the Christian community well know. While the literary character of the work is, in general, very respectable, there are occasional articles of great ability. Mr. Evarts, it is well known, was the author of a large part of the original matter inserted in its pages, from 1810 to 1820. His published pieces, in June, 1814, amounted to *two hundred and twenty-nine*. Most of these were inserted in the Panoplist. As a vindicator of the great doctrines of the gospel, as a repository of interesting biography, as a record of the first thoughts and earliest aspirations of those who laid the foundations of our benevolent societies, as an index of the literary character of the religious community in this country, and in its last years, as the organ of the American Board of Missions, the files of the Panoplist will be of great value to future generations.

In June, 1810, the American Board of Commissioners for Foreign Missions, was formed at Bradford, Massachusetts, for the purpose of devising and prosecuting measures for the extension of the gospel in heathen lands. In 1812, at the third annual meeting of the Board, Mr. Evarts was elected Treasurer, and in 1813, was chosen a member of the Board, and of the Prudential Committee. Besides these duties, Mr. Evarts was intimately associated with Dr. Worcester, the Corresponding Secretary, in conducting the correspondence of the Board, in maturing the plans for the complete organization of the Christian community into auxiliary associations, and in all the concerns of the missions.

In 1821, Dr. Worcester died, and Mr. Evarts was, with great unanimity, chosen to succeed him as Corresponding Secretary. His field of labor was now much enlarged. It was such a sphere as would call forth his great powers. In 1811, it was thought that the American churches had not zeal and ability enough to sustain a single mission to the heathen, and one of the missionaries actually received a few hundred dollars in England. In 1810-11, the income of the Board was about *fourteen hundred dollars*; in 1821-22, when Mr. Evarts became Secretary, it was more than *sixty-one thousand dollars*. So remarkably had the Lord of missions smiled on this infant enterprise. Since that time, the progress of this noble institution has been equally cheering. In 1827-28, the income of the Board exceeded one hundred thousand dollars. The number of letters now prepared, annually, at the Missionary Rooms, many

* It is due the late Dr. Morse to state, that he commenced the publication of the Panoplist, and principally by his personal efforts conducted the work for five years with much ability.

of them long, and requiring much thought, exceeds twenty-five hundred. For several years, Mr. Evarts had little to do with the minute details of business and correspondence, or even with conducting the periodical publications of the Board. The last ten annual Reports were written by him, and most of the instructions to the missionaries. In 1818, and again in 1822, he visited the Cherokee Indians. He visited the Cherokee and Choctaw Indians in 1824, and the Cherokee, Choctaw, and Chickasaw Indians, again in 1826. He also spent three or four winters in the city of Washington, during the sessions of Congress, where his principal object was to exert an influence in favor of the civilization and education of the Indians, and especially to protect them from the operation of unjust and iniquitous laws. For two or three years past, his exertions in favor of these forlorn and desolate children of the forest, were very great and arduous. These exertions, though proceeding from the most expansive philanthropy, in the bosom of Mr. Evarts, were in direct connection with the great object of his life—the promotion of the missionary cause. The Board has more than thirty stations among the Indian tribes; all of them will be in some measure affected, and several of them utterly destroyed by the proposed removal of the Indians.

In the autumn of 1829, a series of papers over the signature of "William Penn," appeared in the Washington National Intelligencer, one of the most important political papers published in the United States; in which Mr. Evarts very ably discussed the whole subject of the Indian rights. Their lawful claims to the possession of the territory which they occupy, were completely vindicated. These papers were copied into at least forty other newspapers, and also collected and published in a pamphlet form. They were probably read by more than half a million of the citizens of this country. The whole subject was investigated to the foundation. The familiar acquaintance of Mr. Evarts with political law, and with the great principles which ought to regulate the intercourse of nations; gave to his opinions a weight of authority, and an extent of influence, which will render the papers of "William Penn" an important part of the political history of the times. No attempt has ever been made to answer them. He also wrote various articles in many of the newspapers of the country, particularly just before the bill for the removal of the Indians was agitated on the floor of Congress.

In the measures adopted to prevent the transportation of the public mail on the Sabbath, he was earnest and efficient. He wrote circulars and petitions, and presented them for signatures, attended meetings of the friends of this object, conversed extensively with members of Congress, and compiled and published a pamphlet, consisting of extracts from memorials to Congress from different parts of the country, together with an introduction and conclusion, written by himself. This was attended with much labor and pecuniary sacrifice. Probably no man in this country felt more deeply the importance of the sanctification of God's holy day.

In the efforts which have been made to train men for the Christian ministry, Mr. Evarts was always ready to give his valuable

counsels and influence. He appeared publicly as the advocate of this cause on more than one occasion. At the anniversary of the American Education Society, in 1827, he argued its claims at length, and with his usual sound and discriminating sense.

The health of Mr. Evarts had been declining, for more than a year before his decease. During the winter of 1829-30, though feeble, and evidently needing the benefit of relaxation and a warm climate, he continued his labors at the Missionary Rooms till about the first of April, when he repaired to the city of Washington. The debates on the Indian bill, and subjects connected with that great question, contributed to exhaust his already feeble frame. After his return to Boston, he was laboriously employed in preparing the annual report, (a paper which, for power of expression, and comprehensiveness of view, was never surpassed by any similar document in this or any other country,) publishing the speeches on the Indian bill, writing on the Indian question, and attending to the common business at the Missionary Rooms. After the annual meeting of the Board, in October, these, or similar labors, continued; and in addition, he spent a fortnight at New Bedford, superintending the embarkation of several missionaries for the Sandwich Islands. Here he was exposed to cold and storms, and exerted himself in writing, and in addressing public assemblies in the vicinity, on the subject of missions. He returned from New-Bedford, Dec. 29th, much debilitated, and could labor only at intervals afterwards. He, however, wrote the memorial of the Board to Congress, in behalf of the Indians, while he was so weak, as every hour or two to be obliged to lie down and rest. He wrote, also, a number of important letters. His last letter, as Corresponding Secretary of the Board, was written to the missionaries in the Cherokee nation. His anxiety and labors on the Indian question kept his mind in a state of exhausting excitement for the last year and a half of his life.

As his strength declined, and he became entirely unable to attend to business, he seemed to possess a mind remarkably detached from earth, and to enjoy peculiar fellowship with God. He spent much time in reading Baxter's *Saints' Rest*, and in contemplating, by faith, those new heavens and new earth, wherein dwelleth righteousness. He had himself made arrangements for a journey by land, with some hope of recovering his health, at least for a season, and, with this view, attended minutely to his secular affairs. His own plan was to proceed to Washington, and to endeavor to exert his influence in favor of the Indians, till the close of the session of Congress, and then go an agency for the Board of Missions, in the middle, or southern States. This expectation he continued to cherish, till advised by his physician that a voyage to a warmer climate was the only probable means of restoring his health. In this arrangement he acquiesced; and in an interview with his associates in office, with great tenderness and affection, told them to proceed in their work, without reference to him. This, to his own feelings, was, probably, the most trying moment of his life. He took passage in the ship *Fama*, for the island of Cuba, on the 15th

of February, 1831. When in sight of Abaco, one of the Bahama islands, he wrote the following paper :

“ Daily, and many times a day, I have been disposed, I trust, to acknowledge the goodness of God, and to consecrate myself anew to his service. I had thought of making a written and formal consecration of myself to the Lord, this forenoon; but my mind is so weighed down by my feeble body, that I can write nothing except of the simplest kind, and cannot adequately dwell upon the amazing theme of being a servant of God, and of having him for my portion forever.”

At half past 3, P. M. he wrote thus:—“ We have turned the southwest end of Abaco. I have looked at this work of God, which it is not likely I shall see again; and have turned my thoughts many times to the great and blessed Creator of all.

“ Here, in this sea, I consecrate myself to God as my chief good; —to him as my heavenly Father, infinitely kind and tender of his children; —to him as my kind and merciful Redeemer, by whose blood and merits alone I do hope for salvation; —to him as the beneficent renewer and sanctifier of the saved. I implore the forgiveness of my numerous and aggravated transgressions; and I ask that my remaining strength and time may be employed for the glory of God my portion, and for the good of his creatures.

“ Whether I make my grave on the land or in the ocean, I submit cheerfully to him. It will be as he pleases; and so it should be. I pray that the circumstances of my death, be it sooner or later, may be favorable to religion; that I may not deceive myself in the great concerns of my soul; that I may depart in peace, and be received, through infinite mercy, to the everlasting kingdom of my Lord and Saviour Jesus Christ. Amen.”

Mr. Evarts reached Havanna, after a favorable voyage, on the 2d of March. But his health had not received much benefit. After spending some time at Havanna, and Matanzas, and in the interior of the island, enjoying every advantage of climate, exercise, and kind attention of friends, he took passage for Savannah, Georgia, and arrived there on the 24th of April, much exhausted by the voyage. In a few days his symptoms became alarming, and he proceeded to Charleston, South Carolina. There were now evident indications of his being in the last stages of a consumption.

He was cordially welcomed at the house of the Rev. Dr. Palmer. He appeared very much exhausted, and retired immediately to rest. On Friday, as his strength continued to diminish, several ministers, at his request, met in his chamber, when though very weak, he remarked, that he knew his case to be exceedingly critical, that he found it pleasant to be in the hands of God, who would do all things well, that he had no painful solicitude as to the result of his sickness, but thought it to be his duty to use every means for his recovery. He then requested an interest in their special and united prayers; 1st, that if consistent with God’s will, he might recover; 2d, that he might have a sweet sense of pardoned sin, and an unshaken confidence in the Saviour; 3d, that if God should spare his life, he might be *wholly* and *entirely* the Lord’s; 4th, that,

if it should please God to remove him, by this sickness, he might be able to glorify him, on a bed of languishing and pain, and that his precious cause might be promoted by his death. Saturday evening, May 7th, he remarked, "To-morrow is the rest of the holy Sabbath. I may be in eternity before it arrives. My mind is so weak, I cannot pursue a train of thought; but I bless God it is tranquil. Not my will, but thine, O God, be done."

About 9 o'clock, he said, "Oh, dear Saviour, if this is the last night I have to pray on earth, let my unworthy prayer be exchanged for praise in thy kingdom above. Amen." On Sabbath morning, his appearance was greatly changed, and he seemed to be gradually sinking in the arms of death. To a youthful professor of religion, who was in attendance, he said, "You have professed religion while young; so did I; I rejoice in it. All I have to say to you is, endeavor to aim at great attainments. The present age demands great things of Christians. Be not satisfied with being half a Christian. Be entirely consecrated to his service." To several other young Christians he remarked, "I feel a great interest in young Christians. I want to exhort you to *help* each other. Live near to God. Be bold in his service. It is the only thing worth being bold in. Do not be afraid. The Lord be with you." In the evening, he spent some time in silent meditation.

The Rev. Dr. Leland came in, with whom Mr. Evarts conversed with great interest. In the course of his remarks he observed, "I have given *myself* all away." "This is the land of Beulah," said Dr. Leland, "is it not?" "I think it would be," he replied, "if I had strength to contemplate it."

The next morning, Tuesday, May 10th, his symptoms of approaching dissolution seemed to increase. Rev. Dr. Palmer asked him if he felt that he was near home. "Yes, yes," was his reply. After a little while, he said, "Attend now to what I say, as the words of a dying man." After affectionately commanding the members of his family to God and the word of his grace, he said, "I wish in these dying words, to recognize the great Redeemer as the Saviour from sin and hell; able and willing to save all that come unto God by him. To him I commend my spirit as to an all-sufficient Saviour. He is the great champion and conqueror of death and hell. And I recognize the great Spirit of God, as the renovator of God's elect, and herein, if I gather strength, I wish to recognize and acknowledge the church of God, containing all who have truly dedicated themselves to him, in a new and everlasting covenant. And here permit me, a poor, unworthy worm of the dust, to give thanks to many of the children of God, from whom I have received confidence, kindness, and favor, as a disciple of the Lord Jesus Christ. And one more duty; brother P. if in any respect, I have offended the children of God, I ask their forgiveness. If I have grieved them by impatience, or in any other way, I ask their forgiveness."

About two hours after, a gentleman asked him, Have you any thing to say to the missionaries—any message? He said, "O yes; O yes! but I am afraid I shall make distinctions. Do not let

me make distinctions." No, was the reply. *All* missionaries. Does not the missionary cause appear more precious and important than ever? After considerable pause, and with much expression of countenance, and emphasis of manner, he said, "You have called me back to the world." With a view to recal his thoughts to heaven, it was asked, Can you realize the following words :

"The world recedes, it disappears,
Heaven opens to my view."

"Not strongly." But heavenly things are in your mind? "Yes," but added he, with characteristic energy, "Look here, see here; if I am required to give intelligible answers, I must be prepared; I am in great pain."

About a quarter past nine o'clock, in the evening, he burst forth, with expressions of rapture, which cannot be described—"Praise him, praise him, praise him in a way which you know not of." It was said, you will soon see Jesus as he is, and you will then know how to praise him. "Wonderful, wonderful, wonderful, glory. We cannot understand, we cannot comprehend—wonderful—glory—Jesus reigns." "Call all in; call all; let a great many come—I wish to give directions—wonderful—glory—Jesus reigns."

Before the members of the family could be collected, he sank exhausted, and scarcely spoke again. About a quarter before 11 o'clock he fell asleep.

The body of Mr. Evarts, at his request, was examined by his attending physicians, and the result proved that his disease was a chronic, pulmonary consumption. All the viscera, except the lungs, were perfectly sound. The lungs were almost completely decayed.

His funeral service was attended, the following afternoon, and addresses were delivered, by the Rev. Drs. Palmer, and McDowell.

On the arrival of his remains at Boston, a funeral discourse was preached, in Park Street church, (May 25th,) by the Rev. Dr. Beecher—from the passage, Hebrews iv. 11, "And by it, he being dead, yet speaketh." By the request of the Auxiliary Foreign Missionary Society of New York and Brooklyn, an address, commemorative of his character, was delivered in New York, by the Rev. Dr. Spring. The Rev. Dr. Woods, of Andover, a member of the Prudential Committee of the Board, delivered a sermon at Andover, by appointment of the Prudential Committee, on the 31st of July. A very full and interesting view of his life and character, was commenced in the Missionary Herald for October of the present year. It is expected that an extended Biography, with a selection from his writings, will be prepared, by some competent writer.

From the traits which are given of his character, we select the following :

Mr. Evarts furnished an instructive example of a cordial attachment to the doctrines of the gospel in connection with an expansive benevolence.

The conductors of our charitable societies are exposed to great danger of losing sight of the essential truths of Christianity; and in their anxiety to urge forward the cause in which they are engaged,

to forget the high motives which ought to animate them. It is much easier, oftentimes, to excite a community to benevolent action, by the presentation of unworthy, or at least of inferior motives, than to arouse them in view of conscience, of imperious duty, of the love of God, and of the retributions of eternity. But Mr. Evarts was not of this superficial, temporizing class. He understood himself the nature of the Christian religion. He knew that its very spirit is benevolence. The feelings which prompted him to action, flowed from clear views of truth. He meditated, and then he felt. To do good was a matter of conscience with him, not to be postponed, not to be set aside any more than the care of his family, or any other relative duty. What he wished to see with unutterable desire, as that upon which the salvation of a dying world is depending, under God, was the whole church of Christ pervaded and controlled by such a spirit as reigned in him who said, "I am a debtor both to the Greeks and barbarians, to the wise and to the unwise." He knew that the heathen were in a perishing condition, and that Christians were charged with the duty of sending to them the gospel. To see the apathy and cold indifference of many of the professing followers of Christ, sometimes filled his benevolent heart with inexpressible anguish.

Another great lesson taught us by the experience of this beloved and revered man is, that we may expect to die as we live.

Mr. Evarts lived to the glory of his Redeemer, and he had strong consolation on the bed of languishing. He was an intelligent Christian, living and dying. In his last conflict he found the benefits of those habits of reflection, which he had sedulously cultivated, during his days of health. He had obeyed both parts of the apostolic injunction—Grow in grace and in the *knowledge* of our Lord and Saviour. He had thus taken one of the most effectual ways to guard against self-deception. He *knew* in whom he had believed. He had given himself *wholly* away: and the Saviour, having loved his own, while he was in the world, loved him unto the end.

The good which Mr. Evarts accomplished, by his consistent example, by his labors, as a conductor of the periodical press, as a fearless vindicator of the rights of the oppressed, as an expounder of the law of nations, as a wise counsellor, as a leading mind, for many years, in the missionary enterprize in this country, and as a friend of the human race, is, indeed, inestimable. The words which were used by him in reference to the early settlers of this country, may, with equal justice, be applied to him. "Posterity will remember him, with inexpressible gratitude; and his name will receive new tributes of admiration with every succeeding age. His labors will contribute, in an eminent degree, to raise up, and purify, and enoble the future millions of America, and to bring unnumbered multitudes to glory and virtue, to heaven and to God."

THE VINEYARD. A PARABLE.

A certain man, on the settlement of a new territory, purchased an extensive estate ; and being about to remove for a considerable time from his possession, directed his servants to clear and to cultivate it. The soil was rich, and capable of very general productiveness ; but the will of the owner was, that the attention of his servants should be given to the culture of *the vine*. He accordingly left them written instructions to cultivate each one a *vineyard*. For many years this practice was continued by them, up to the very letter of their instructions. But, in process of time, other settlers located themselves around ; and intercourse with them became inevitable ; the language, and thoughts, and manners of the settlers, became, in a great degree, one. By degrees the spoken language varied, in the meaning of some of its terms, from what *was* the spoken language when the estate in question was purchased. This was the case with the term ‘*vineyard*.’ At first, the *vineyard* was the only cultivated portion of the territory, and ‘*vineyard*’ and ‘*plantation*’ were synonymous terms. When other settlers began to cultivate the soil, they, almost necessarily, adopted the language of the first settlers, though their pursuits were different. They all cultivated the soil, and therefore all were said to have *vineyards* ; yet some had only part of their land planted with the vine, or grape, and some with melons, and some with cucumbers, and some even with corn and olives. After a while, the servants of the first settler fell into the adoption of the modes of thought, and habits of speech, of their new neighbors, and honestly supposed that they were doing the will of their master in mingling the culture of the grape with that of the melon and cucumber, and also with that of corn and the olive. After the lapse of a still further period, the culture of the vine fell into very general disuse among them, and was almost entirely abandoned for that of corn and olives. Yet to their corn and olive plantations, they continued to apply the name of *vineyard*. To one of these servants of the original settler, it occurred, that perhaps the course which had been pursued by the generality of his fellow servants, would not meet the approbation of their master ; and he, accordingly, remonstrated with them on the impropriety of their conduct. They thought him unnecessarily scrupulous ; and alleged that words were the signs of ideas, and that the word ‘*vineyard*’ now signified ‘any cultivated portion of land ;’ and therefore, though the culture of the vine or grape had been neglected, they had yet cultivated each his respective *vineyard* or plantation of corn, or olives, or melons, or cucumbers, and that the culture of these was not expressly forbidden. They added, moreover, that they did not question his (the remonstrant’s) plantation being a *vineyard*, as, indeed, they could not ; for he had nothing under culture but the grape ; and they urged on him, most vehemently, not to question that their plantations were ‘*vineyards*’ also, though the grape was not one of their productions. He admitted that *now* the word ‘*vineyard*’ did suggest the idea of any

cultivated portion of land ; because the spoken language of the settlers had become somewhat different from what it originally was : He reminded them that the will of their master was to be sought, not in the meaning they now put upon terms, but in that which was originally attached to them. To ascertain this, he referred them to the written instructions left them by their master ; and endeavored to convince them that they did not obey the instructions which were originally given to them ; but attached another meaning than their master had attached to the words in which he had expressed his will. In proof of this, he referred them to other portions of the 'instructions,' viz. such as speak of the vintage, the wine vat, and the press, &c. &c. and concluded by saying that he was so convinced of the importance of his master's approbation, that he, at least, was determined to obey him exactly. If it were even the case that the master would own their respective plantations as vineyards, (of which he, the remonstrant, was by no means sure,) he was at least sure that *that* plantation would be owned by him as a vineyard, where only the grape was cultivated. He concluded, therefore, that whatever risk his fellow servants might choose to run, he, for his part, would cultivate, what not only he, but they also, were sure was a VINEYARD.

Now, reader, though the above is all a parable, it may be made the means of giving valuable instruction on an important portion of revealed truth. By the original settler, in the above parable, is intended, the Lord Jesus Christ ; by the servants to whom he committed the culture of his purchased possessions, the apostles and their successors in the ministerial office ; by the instructions left on record, to teach them the will of their master respecting the culture they were to bestow on his land, the Scriptures of truth. With these explanations, you will be prepared for the following exhibition of the truth which this parable is designed to teach.

When our Lord was about to be taken from his disciples, to the glory of the heavenly world, he gave them a brief, but important commission. He introduced that commission, with the solemn declaration that he was made head over all things to the church militant, and triumphant: "All power is given unto me in heaven and on earth ;" and having thus shown them the basis of authority on which his command rested, he proceeded to the utterance of the command itself: "Go ye, therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you."

The apostles recognized the authority of Christ, and acted agreeably to their commission ; "they went everywhere, *preaching the word*," and thus "teaching all nations ;" those who received their instructions on the fundamental points of their message, *were baptized*, and then *instructed* more in detail, "*in all things whatsoever the Lord had commanded*." Thus the commission of the Lord to the apostles was fulfilled, and that in the precise order of prescription ; for we read what was the instruction first communicated in Peter's sermon on the day of Pentecost ; what course was

pursued towards those who received it, viz. "they were baptized," and what was their subsequent course; "they continued steadfastly in the apostle's doctrine," or "*under the instruction of the apostles*" in the discharge of the duties of church members, (i. e. "in breaking of bread,") and in those of private Christians, ("and in prayers.")

Such was the practice of the first regularly organized church of Christ, after his departure from the world; and such continued to be the practice of the church for several ages,* at least as far as regards the ordinance of baptism. It was administered to none but professed believers, nor in any other mode than by immersion; and never till it was administered, was the convert received into the fellowship of the church, nor to a participation of the ordinance referred to, in the above quotation, by the expression, "breaking of bread."

The parable may be employed as an appropriate illustration relative to both the mode and subjects of baptism. With respect to the mode of baptism, in these days we hear of "baptism by immersion," and "baptism by sprinkling," and "baptism by affusion, or pouring;" but from the beginning it was not so. There was one leading, prominent signification of the word: and that signification was attached to it when the commission was given: consequently, in the first ages of the church, the recipients of this rite were "*buried by baptism*." But the question arises, How came any other mode to be adopted? For a full answer to the question, the reader is referred to Robinson's History of Baptism; and here the following brief account must suffice. In the early history of all nations, we find a profusion of figures employed in their language; and it is so in the history of the christian church; where occur figures of speech arising out of the instituted order of things in the christian church, and some of these figures have relation to baptism. Because that ordinance was not administered till the recipient of it was regenerate, it was called the laver of regeneration; and after a while was still further abbreviated, so as that baptism was called regeneration. Still, however, it was understood as figurative; and no injury was derived to the church by any alteration of the ordinance from the form in which it had been originally delivered to her. But after the lapse of a further period, when the generation who first used the figure in this abbreviated form, had gone to their rest, the language began to be viewed in such a connexion with

* The above observation, however, does not apply, in an equal extent, to both the mode and subject of baptism; but is more extensively applicable as respects the mode than the subject. THIRTEEN HUNDRED YEARS performed their circles, during which, as far as possible, the mode of administration was immersion, throughout the whole church, as the learned Pædo-baptists Bossuet and Stackhouse expressly acknowledge. On the contrary, as regards the subjects of this ordinance, it was not more than two centuries, during which pædo-baptism, or the *immersion* of children, was entirely unknown: in the two following, it was allowed by some few: in the fifth and following centuries, it was generally received. The custom of baptizing infants did not begin till the third century after Christ, and was introduced without his command.

[*Curcellaeus, a Pædo-baptist.*]

one portion of divine truth, as to disturb, seriously, the minds of some whose consciences were tender, and whose judgments weak. It is said, "Except a man be born again, he cannot enter the kingdom of God." Now "born again" and "regenerated" are terms of similar import; but by a change in the signification of words, "regenerated" had come to signify "baptized," and thus the following interpretation was put upon the passage, "Except a man be *baptized*, he cannot see the kingdom of God." Now it might sometimes occur that persons in sickness should be converted to God, and baptism would be, to them, impracticable; i. e. immersion would be so. Yet, in the mistaken apprehension of the age, baptism was essential to salvation; in order, therefore, to save the soul, another religious application of water, (sprinkling or pouring,) was substituted for immersion, while yet the *name* of baptism was applied to it. This other application of water, it is true, was not considered valid baptism in the age in which it was introduced, if the sick person recovered; he was, in that case, required to be *baptized*, i. e. *immersed*.

From some such cause as this, the term baptism came to be used for sprinkling or pouring, and after the lapse of years or ages, the error became so venerable, that the name which was at first given by complaisance to sprinkling or pouring, in process of time, was *claimed* for it, and such religious application of water was declared *to be baptism*.

The Baptists, indeed, like the servant in the parable, remonstrate with their fellow servants or fellow Christians in relation to the subject, and express their doubts as to the propriety of their conduct, and its accordance with their Lord's will. They are thought, as he was, to be unnecessarily scrupulous; and are told that baptism now signifies any religious application of water, in the name of the trinity; and that, therefore, though *immersion* is neglected by all other denominations, yet each and all of them practise *baptism*, though some do it by sprinkling, and some by pouring, and some use both these, and add immersion to them. It is, indeed, conceded to the Baptists, by their fellow Christians of other denominations, that their practice, immersion, *is baptism*; for this cannot be denied; but they are urged not to question that pouring or sprinkling is baptism also, though plainly neither of them is immersion. In reply, they admit that *now* the word baptism is used for any religious application of water; because in this word our spoken language is different in signification from that of the first Christians; but they contend, as their representative in the parable did, that the meaning our Lord attached to the word is to be learned, not from the sense now attached to it, but from that which was originally conveyed by it. To ascertain this, they refer to other portions of the sacred volume, which have relation to the same subject; to such as refer to "going down into," and "coming up out of the water," "being buried by baptism;" a place being chosen where "there was much water;" its being compared to the deluge, which drowned the old world, &c. They profess not to have any right to force their own opinions on the acceptance of their fellow Chris-

tians; but only urge them to search the scriptures on the subject. They attach so much importance to the full and unreserved approbation of their Lord, that, though they will not, and dare not question the sincerity of their fellow Christians, who differ from them on the subject of baptism, they feel that *they* must observe the ordinances “*as they were delivered* ;” and whether others are to be considered as baptized or unbaptized, *their* course must be such as for there to be no question whether they are baptized.

As it regards the subjects of baptism. It is no less clear that, originally, this ordinance was administered to none but believers, than that it was administered in no other mode than immersion. The commission required the apostles *first*, to teach; *secondly*, to baptize those who were taught; and *thirdly*, to carry on the work of instruction so as to embrace ALL THINGS whatsoever their Lord had commanded them.

Now it is obvious that in order to persons being taught, they must have arrived at an age when they can receive ideas, and therefore must have advanced beyond the period of infancy. Nor can this be invalidated by any reference to the baptism of households; for in the cases of all baptized households, it is asserted of them, that they did or enjoyed what is impossible to infants, viz. “addicted themselves to the ministry of the saints,” “believed,” “rejoiced,” “were comforted,” &c.* Again, repentance and faith were uniformly required of such, as received the word, prior to their admission to the ordinance of baptism; and its absence would have been considered a sufficient reason for refusing that ordinance to an applicant. “If thou believest thou mayest,” plainly implies, “unless thou believest, thou mayest not.” Now as infants not only *do not*, but *cannot* believe, they may not be admitted to the ordinance. It is useless and irrelevant to talk of the faith of parents or sponsors; the requirement of *personal* repentance, &c. excludes it. “Repent and be baptized *each one* (*εκαρτος ιμαυ*) of you,” is the command, and one which infants *cannot* obey.

Here also as in the former case a question arises. How came the ordinance, which was evidently designed only for believers, to be administered to infants, to whom faith is impossible? In answer to this inquiry, it is only necessary to recur to what was before said of the use of figurative language in relation to the ordinance of baptism. Sickness was not confined to unbaptized adults; but infants, also, were often sick; and sometimes died. Now the interpretation which had been put on John iii. 3, 5, in consequence of the words “baptism” and “regeneration” having become almost convertible terms, led many to fear for the safety of the souls of such infants. Parental tenderness endeavored to provide for the safety of such as should die in infancy, and therefore infants in health were immersed that they might enter the kingdom of heaven, and infants in sickness were treated as adults in similar circumstances, i. e. sprinkled. Now to this practice, Baptists, like their representative in the parable, object. They allege that Baptism is the door of entrance into the church, and that none are now to be permitted to

* 1 Cor. xvi. 15. Acts xvi. 34, 40.

pass it, but such as originally did so ; i. e. subjects of *personal* repentance and faith. They appeal to the "book of instructions," and show, not only that baptism was to be administered to such only as believed ; but that those to whom it was administered were "to observe all things whatsoever the Lord commanded,"—and among them the Lord's supper. They contend, therefore, that either baptism *should not* be administered to infants, or that these infants *should* commune at the Lord's table ; but as the latter is *not* practised by any denomination, so the former *should not* be practised.

Their fellow Christians allege, in reply, that infants are not forbidden to be baptized, and therefore it cannot be improper to administer it to them. To this the Baptists reply, "But who hath *required* this at your hand?" for if not required, it will not be accepted. May we substitute water for wine, in the Lord's supper ? Yet this is not *forbidden*. Is not the argument as strong for its introduction, as for the admission of infants to baptism ?

Finally, it is admitted that, in the first age of the Christian church, baptism was administered only to such as professed personal repentance and faith ; this was the "one baptism" of the primitive church ; and as the "book of instructions" requires us to "keep the ordinances *as they were delivered to us*," we are not at liberty to alter them.

In conclusion, dear reader, bear in mind your relation to the Lord of the vineyard. In the first place, see to it that you are found working in it ; that you are a partaker of real vital godliness ; that you are renewed in spirit by the agency of the Holy Spirit, and pardoned through the blood of Jesus Christ. Having ascertained these points, for your future and farther instruction, betake yourself to the Scriptures of truth ; and yield implicit obedience to their directions. Ascertain from them what kind of churches the apostles planted, and join yourself to such a church. See if any except baptized believers, were associated in church fellowship ; if any communed at the Lord's table who were not baptized, i. e. immersed ; if any were baptized, except upon profession of *personal* repentance and *personal* faith ; and having seen these things in the light of revelation, beware how you follow the sparks which human wisdom or human authority has kindled. The Lord has given you his instructions, and has commanded you "to keep the ordinances *as they were delivered* ;" his second coming draweth nigh, and then "happy shall that servant be, who is found so DOING."

W.

RELIGIOUS INSTRUCTION.

Mr. Editor,

I have perused with much pleasure the article, on the religious education of children, in your last number ; and as I think it important that the subject should be frequently urged on the attention of parents, I send you for publication, the following extract from an article in the Religious Herald :

1. Parents do not *manifest* a sufficient concern for the spiritual welfare of their children. Indifference has a most powerful influence. If a youth perceive his father mainly solicitous to secure

for him wholesome food and good clothing, will he not naturally place an undue value on these things? If it is apparent that in matters of education, society and wealth, there is more concern than in the salvation of the soul, will not children be confirmed in their propensity to seek a portion here, and to lightly esteem the pearl of great price? In this way many professedly Christian parents ruin the souls of their children. They may be ever so regular in attendance at the house of God, and engage in many good things; but exhibiting in the presence of their children more anxiety to see them shine in this world, than in the next, they contribute to their final destruction. An awful indifference to divine things is thus encouraged even in the nursery.—A bias of mind, averse to serious thought, is given to children before the captivating allurements of fashionable life meet their view, which grows with their growth and strengthens with their strength.

2. Parents do not sufficiently labor to enlighten the minds of their children in the knowledge of divine truth. Many heads of families, and especially mothers, complain that they can do but little good in the world, engrossed as they are with the cares of the domestic circle. But this is a mistake. A parent may produce incalculable good in the religious education of one child. Who can estimate the amount of happiness and usefulness which the mother of John Newton has conferred on the world? Eternity alone will reveal the extent of saving, purifying influence, exerted by the mother of Philip Doddridge. From a child, thou hast known the Holy Scriptures, could be said of Timothy, to the honour of his mother. It is not saying too much, to affirm, that neglect in this matter retards the salvation of many youths. Without a knowledge of the Bible, and their fearful accountability to God, they grow up and become confirmed in inpenitence.

3. Prayer on behalf of children is too much neglected among parents. It can hardly be thought that a Christian does not pray for his offspring; but this he may do, and yet be deficient. There should be special seasons of prayer, when with strong cries and tears the eternal interests of his children are presented at a throne of mercy. This, too, should be done frequently in their presence. "Them that honor me, will I honor (says God,) and they that despise me shall be lightly esteemed." Who can tell how much the neglect of this duty may have retarded the conversion of children.

4. Parents have not been sufficiently circumspect in the presence of their families. Many who are correct in business, and honored as members of the church, become loose in their example as soon as they enter the family circle. They are petulant and overbearing in their temper, or vain and worldly in conversation. This inconsistency has a most unhappy influence. Children cannot fail to observe it, and to receive essential injury. They may receive the most pungent appeals, and the clearest exhibition of truth from the pulpit, but they are likely to remain in their sins. Alas! Alas! what an almost insurmountable obstruction is thrown in the way of the early conversion of youth, by the example of parents at home.

MISSIONARY REGISTER.

DECEMBER, 1831.

SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, at the Baptist Missionary Rooms, No. 52, Washington-Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

BURMAN MISSION.

THE following journal, from Mr. Judson, presenting an appeal in behalf of Burmah, will be read with peculiar interest, and, we hope, to some good effect. Let each individual ask himself what aid he can impart for enlightening Burmah with the blessed Gospel. Students at our seminaries will examine, if it be not the duty of such as are now qualified for the service, to cast their eyes towards this heathen land, and trusting in the assistance of the Almighty, go forth with the news of salvation. Christians to whom the Lord has committed abundance, will feel required to impart a portion of their treasures; and those who have not other means to present, can offer the welcome aid of their fervent prayers.

EXTRACTS FROM MR. JUDSON'S JOURNAL.

Rangoon, Feb. 28, 1831. One of the brightest luminaries of Burmah is extinguished,—dear brother Boardman has gone to his eternal rest. He fell gloriously at the head of his troops, in the arms of victory—thirty-eight wild Karen having been brought into the camp of King Jesus, since the beginning of the year, besides the thirty-two that were brought in during the two preceding years. Disabled by

mortal wounds, he was obliged, through the whole of his last expedition, to be carried on a litter; but his presence was a host, and the Holy Spirit accompanied his dying whispers with almighty influence. Such a death, next to that of martyrdom, must be glorious in the eyes of Heaven. Well may we rest assured, that a triumphal crown awaits him on the great day, and “Well done, good and faithful Boardman, enter thou into the joy of thy Lord.”

[Mr. Judson remarks, in relation to several who have died in Burmah, that they possessed a predisposition to consumption before they embarked, which he considers as the reason of their early removal; but states that Burmah is the healthiest country of the east, except Ceylon, and therefore that no one, who has not this predisposition, should be deterred from repairing to this field of labor.]

Let all the rest [not thus predisposed] feel themselves under greater obligation to listen to the heart-melting, soul-stirring cry, which the varied population of this great country, the Shans, the Karen, the Talings, the Burmese, and the Arracanese, are now sending forth from all their towns and villages and hamlets, their mountains, their vallies, and their woods, COME AND SAVE US, FOR WE ARE SINKING INTO HELL!

March 4. The great annual fes-

tival of Shway Dagong is just past, during which I have distributed nearly 10,000 tracts, *giving to none but those who ask*. Priests and people, from the remotest regions, are alike eager to get our writings. I should have given away double the number, if I could have obtained sufficient supplies. But poor brother Bennett cannot, single-handed, and not yet familiar with Burmese printing, answer all the demands which we make upon him, from different quarters. May God forgive all those who desert us in our extremity. May he save them all. But surely, if any sin will lie with crushing weight on the trembling soul, when death draws near, if any sin will clothe the face of the final Judge with an angry frown, withering up the last hope of the condemned, in irremediable, everlasting despair, it is the sin of turning a deaf ear to the plaintive cry of ten millions of immortal beings, who, by their darkness and misery, cry day and night, *Come to our rescue, ye bright sons and daughters of America, COME AND SAVE US!*

I am, however, most grateful and happy, that three new missionaries, with their wives, have lately arrived, and are now applying themselves to the language, and preparing to come up to the help of the Lord against the mighty. May he preserve their lives many years, and make them more successful and blest than their predecessors.

A. JUDSON.

Rev. Dr. BOLLES.

MR. KINCAID'S LETTER.

Maulmein, Dec. 18, 1830.

Dear Sir,

Having at length reached the place of our destination, we feel that we have much reason to lift our hearts in songs of praise to the God of all our mercies. We have been borne in safety across the ocean, and placed in the field

of labour. Having spent one month in Calcutta, where we were treated with every possible kindness, we embarked on board the Research, bound to this place. On the evening of the 27th of November, we anchored near the mouth of the Martaban river, but a little distance from Amherst. We gazed upon the scenery around us with feelings not easily to be described. The sun was just throwing his last rays on the distant hills—the country of Burmah lay before us, its mountains, its vallies, its rivers, and its numerous population. It was then we thought more feelingly than ever, of the moral gloom that cast its deadly shade over all this portion of the globe; it was then we felt more than ever for the missionaries who had toiled and suffered on these shores. Brother Mason and myself went immediately to the town in a boat. We visited the grave of Mrs. Judson, over which the hopia-tree spreads its branches, and casts its grateful shade. Brother Wade procured Burman boats, and at dark, having our baggage in the boats, we left the ship, and at one o'clock on Sabbath morning, we arrived at this town.

In the morning I preached to the English; in the afternoon brother Wade preached to an interesting assembly of Burmans; after which, we had the pleasure of seeing him baptize one, who, but a little time since, was bowing before his idols. In the evening, brother Mason preached to the English, and thus ended the first day after our arrival in Burmah. Brother Wade preaches every evening to the natives; but regrets much that he is unable to visit any of the villages that are thickly scattered over the country. His time is entirely taken up in correcting the proofs, and revising the Psalms.

One of the native preachers, who spends most of his time in preaching among the Karen, has

just returned from a tour among their villages. He says great numbers are anxious to hear the gospel; one man has come with him, and wishes to be baptized; others are to follow in a few days. There are ten families of native Christians living just around our compound, so that I frequently hear them praying in their families. They frequently come around us, and tell us how happy they are to see more teachers come. The simplicity, meekness, and affection of the apostolic age, appear to mark the character of these Burman Christians. O, what a change does the grace of God effect! It is more apparent here than in a christian land. How cheering it is to think of the change that will soon take place in Burmah! *Here* the Messiah will reign—Paganism will give way before him, and all the proud ensigns of heathen superstition will crumble beneath his feet. All the Saviour has spoken, he will accomplish. This cheers the heart in this great moral desert.

I employed a teacher, and commenced the study of the language the first day of this month. I never felt more like giving my undivided attention to any subject, than I do to the acquisition of the language. Mrs. Kincaid has begun the study of the language, and is making good progress. Her health has not been so good for many years as since we left America.

I preach to the English twice on the Sabbath, and every Friday evening; visit the prison once and twice a week, and occasionally the hospital. Have had the pleasure of baptizing three soldiers; and two others are under conviction. They have been to see me a few times, to inquire about the great salvation. Some others appear serious, and listen attentively to the gospel.

Yours, affectionately,
EUGENIO KINCAID.
Rev. Dr. Bolles.

MR. WADE'S TOUR AMONG THE KARENS.

Maulmein, Feb. 9, 1831.
Rev. and dear Sir,

I have just now returned from a tour among the Karens, who live up the river Gyaing. Brother Bennett having been closely confined to his printing office for a year, and feeling the need of a little relaxation, accompanied me. We set off on the 25th of January, and proceeded up the river between twenty and thirty miles, when we stopped for the night at a village called Damathat. The village contains, I should judge, about forty houses. The inhabitants are mostly Talings. About a mile distant from the village is a mountain rising out of the plain, and standing quite alone. The natives told us that mountain contained a cave, in which the inhabitants of the country have been depositing, from generation to generation, images of Boodh, and portions of their sacred books. It being about an hour before sunset, we took one of the native Christians for a guide, and went to visit the place. We lighted a candle as we entered the mouth of the cave, and were perfectly astonished at the immense number of images of Boodh, of different sizes, and different materials, which were set up in every part of the place. Some were made of brick and mortar, some of wood, some of white stone, some of lead, and some of silver and gold. They were of all sizes, from twenty feet down to two or three inches. Many of the stone images were in such a state of decay that I should judge they had been there several hundred years. The cave extended quite through the mountain, and can be entered from either side. From the roof, which is from ten to twenty feet in height, are innumerable spars of different sizes, extending downward, some quite to the ground, like large pillars, and others only a part of the way down; the sub-

stance of the spars appeared somewhat similar to coral.

As we entered retired parts of the cave, we started up immense numbers of bats, and the reverberation of the sound of their wings was most dismal. The passage of scripture, "They shall give their idols to the moles and the bats," came into my mind; and it seemed as if, anticipating the inheritance allotted them, they had already taken possession. The people were ready to give them up. We returned to the boat about sunset. Just by where our boat lay was another mountain—small, but high; and on the very pinnacle of it was a pagoda. Idolatry, in this country, as in ancient times, "is gone up upon every high mountain, and under every green tree."

On the 26th, we passed several villages; some were inhabited by Talings, and others by a race of people called Sounghloos. These live like the Karen, but are generally more attached to the Buddhist religion. In the afternoon, we got into an uninhabited country; and at night when the tide turned against us, we stopped in a perfect jungle. Our boatmen made up a fire on the shore to defend themselves from tigers, and slept beside it in the open air. Brother Bennett and myself slept in the boat.

The fourth day we reached one of the villages which we had in view when we left home; here we staid over night. The neighbourhood came together to hear the gospel, but none of them appeared particularly hopeful. The next day we proceeded up the river, about twelve miles, to another village, where we spent the night. In this village was one who had asked for baptism sometime ago, but was put off for further trial. He had turned away from the gospel, and resumed his former practices of worshipping demons. Several in the village had heard the gospel from Ko Myat-kyan and other disciples, and had so far be-

lieved, that they gave up the worship of demons for a while and prayed to the eternal God; but in the unhealthy part of the season, when sickness prevailed among them, they could not, as they said, overcome the disease by praying to the eternal God, and they tried the worship of demons again. The fact is, the poor creatures have no idea whatever of medicine, and when themselves or friends are ill, they of course want to do something for the sufferer, and they know of nothing to do only to propitiate the evil spirits according to the ancient custom of their forefathers. Let a teacher among them be provided with a few of the most important medicines, and have some skill to use them, and let him administer to the sick, as well as preach the gospel, and there is reason to believe their superstitious confidence in demons would be easily overcome.

The next morning we went over to a village on the other side of the river, and were glad to find that the villagers had been consulting with one another about building a temporary shed, and inviting us to take up our quarters in that place. We accepted their invitation, and they went immediately about the work; some also came from the village where we spent the night, and assisted them. But we went on to another village, about ten miles higher up the river, where Ko Myat-kyan told us there was one person who believed, and was desirous of receiving baptism. Several in the village seemed favourably inclined towards the gospel; but the person above mentioned was gone from home. Just at night, however, he returned, and after conversing with him a little while, I got a comfortable evidence that he was a real believer. The people urged us to remain with them over night; but we thought best to return to the village where they were building for us. When we arrived, we

found the place for our reception finished. The believer above mentioned followed on after us in a little boat, and arrived shortly after we did. This we considered another proof of the sincerity of his love towards the gospel.

The wild Karens who live five or six days' journey beyond this, have heard of the gospel, and some hundreds of tracts have been carried among them; and though there are but few that can read, they were all so earnest for the tracts, and there not being enough for all who desired them, that they cut the tracts up into bits, that they might have a few words or a few lines of the sacred writing to keep in their houses. They are very desirous a teacher should come among them.

When Sabbath arrived, four persons were examined, and in the judgment of charity were deemed worthy of baptism. These four received baptism, and were added to the church.

After the baptism we set out for home, and reached Maulmein after an absence of fifteen days. I intend to send Ko Myat-kyan back to the place as soon as possible, accompanied perhaps with two of the native Christians—one to travel about among the villages with him, and the other to set up a school in the neighborhood where we resided. Several expressed a desire that their children should learn to read. If a school could be established among them, we might expect happy results, as the only book they would have any thought of reading, or even have the means of obtaining, would be tracts and portions of scripture.

Most respectfully yours,
J. WADE.

Rev. Dr. BOLLES.

SUNDAY SCHOOL MEETING
IN BOSTON.

Every Christian, every patriot, should cherish a deep solicitude for the promotion of Sabbath Schools,

as the happiness of our country, the permanence of its institutions, and the prosperity of our churches, are combined, and intimately associated in the enterprise. The object of the American Sunday School Union, in establishing schools in the Western States, will, therefore, be patronized with cheerfulness and liberality. The recent meeting for this object, in Boston, we shall briefly notice.

On Thursday evening, Nov. 3, a highly interesting public meeting was held in Park-street Meeting-house, with a view to promote the great and deeply absorbing object of the American Sabbath School Union, for establishing schools through the Valley of the Mississippi.

The meeting was called to order at quarter before seven o'clock, by Samuel T. Armstrong, Esq. and the Hon. William Reed chosen Chairman, and Mr. E. Lincoln, Secretary.

Rev. Dr. Sharp addressed the throne of grace, imploring blessings on the Sabbath schools, and particularly in relation to that section of our country, for which the meeting had been convened.

The object of the meeting having been stated by the Moderator, he read the resolution of the American Sabbath School Union, in relation to the Western States, which is as follows:

Resolved, that the American Sunday School Union, in reliance upon divine aid, will, within two years, establish a Sunday school in every destitute place where it is practicable, throughout the Valley of the Mississippi.

The Rev. Mr. Baird, Agent of the Society, in a luminous manner, stated the pleasing progress of their benevolent efforts, and the gratifying prospect of ultimate success. The Society commenced with 50,000 children in their schools, and they have now more than 450,000. Being himself a native of the West, he was famil-

far with their wants, and could therefore earnestly plead their cause. Having travelled through the Western States, to ascertain their feelings in relation to this enterprise, he was able to state, that they were ready cheerfully to combine their efforts, and had subscribed more than \$12,000 to encourage the object.

The Rev. Dr. Wisner offered the following resolution :

Resolved, That the American Sunday School Union, in undertaking to supply the Valley of the Mississippi with Sabbath schools, have undertaken a noble work, and deserve the confidence and support of Christians and patriots.

Dr. Wisner, in advocating his motion, dwelt particularly on the point that the Society "deserve the confidence and support of Christians and patriots." In establishing this position, he gave a detailed statement of the manner in which the business of the Society is managed, having paid personal attention to the subject, on a late agency to Philadelphia, from the Massachusetts Union.

The Board at Philadelphia consists of laymen, who are familiar with the routine of business, and of pecuniary affairs, and minutely inspect the various operations of the Society: Several denominations being combined in its counsels.

The Committee of Publication consists of two Baptists, two Presbyterians, two Methodists, and two Episcopalians. Every volume of the Society's publications previous to its being committed to the press, is critically examined by an individual of each communion represented in the committee, and receives the unanimous approbation of the whole. Special committees manage the different departments of the Society, and devote that patient and unwearied attention to its concerns, which demands entire confidence in their proceedings.

The Rev. Mr. Tyng, of the Episcopal Church, Philadelphia, seconded the resolution. He adverted to the pleasure he experienced on repairing to his native place, and being permitted in a public assembly to speak on so elevated a theme as the American Sabbath School Union. One prominent point of distinction in the Society, on which he insisted, was its freedom from sectarianism. This was evinced, not only in its constitution, its officers, and its publications, but also in the agents it employs. Of fifty-nine agents who have been engaged in the Western States, fifteen are Baptists, twelve Presbyterians, eight Methodists, six Congregationalists, two Episcopalians, and fourteen whose particular denomination is unknown. Mr. Tyng remarked, that, being particularly acquainted with many of the Board of Managers, he was perfectly assured, that they were too noble to be dragged at the chariot wheels of any sect. In relation to himself, he belonged to a communion which had itself established a Sabbath school system; yet, in contemplating the expansive operations of the American Sabbath School Union, he was prepared, in the most unqualified sense, to pronounce it a noble institution.

If the territory to be occupied be considered, and the lines of demarkation surveyed, comprising the immense regions of the West, the object which the Society has in view assumes a magnitude which may justly characterize it a noble enterprise.

The very small expense, also, at which knowledge may be diffused, through the medium of Sabbath schools, gives prominence to the institution. The library of each school may consist of at least 52 volumes, well bound; and for each library the Christian public furnish but five dollars, being one half the expense. As each child will have the privilege

of reading the library of 52 books, the average expense is but ten cents for a child, per annum.

By a great variety of arguments, most eloquently urged, Mr. Tyng commended this interesting Society, and the particular object of the evening, to the attention and patronage of the crowded audience which had assembled.

The resolution passed unanimously.

The Rev. Mr. Knowles, of Boston, offered the following resolution:

Resolved, That the fact that God is so signally blessing the efforts which are made for the religious instruction of children and youth, by very numerous conversions in Sunday schools and Bible classes—a fact which characterizes the present era of the church—is a most powerful argument, appealing to Christian hearts to sustain the Sunday school enterprise in the Valley of the Mississippi.

Mr. Knowles remarked, that two races of men had disappeared from the ground on which the present enterprise was to be exerted. A race whose relics indicated knowledge and arts, gave place to the Indian tribes, and disappeared. The Indians had given place to a white population, which now called for the efforts of benevolence to diffuse Christian principles, and lay the foundation of Christian institutions. Were the wise and prudent of this world to be consulted, governments and good laws would be resorted to as the ground of safety; but the American Sabbath School Union aimed to exert a more powerful agency. And who can estimate the happy effects of their efforts? Who can number the conversions which will occur? We have entire confidence in the measures pursued by the Society. They now ask our aid. They must have it. They will have it. Let the present evening evince our ready co-operation.

Rev. Dr. Cornelius seconded the adoption of the resolution. He adverted to the demand for Sabbath school teachers. How shall the West be supplied? By those who now experience religion in the Sabbath schools. It had been estimated, he said, that 5000 Sabbath school teachers and scholars have been converted to God the last year. Five thousand in one year! From this exuberant source, instructors shall be furnished in sufficient abundance to supply the demands of the Valley of the West.

Dr. Beecher addressed the meeting with his accustomed pathos, and presented considerations that awakened the deepest sensations of Christian benevolence. He remarked, that the moral power which was now to be applied, was to brace up the heart of this great empire, as the west was destined to be the most powerful section of our country; that unless the heart were sound, the extremities must languish, become feeble, and perish. That the present effort was adapted to approach the patient at the most susceptible point, being directed to the children, whose youthful hearts being won to the love of truth, the twig receiving the proper direction, giant vice cannot exert sufficient power to bend it back. What has already been effected excites astonishment. Many whose efforts have been in requisition, dreamed not of the mighty results; when they commenced the inconsiderable rills, they dreamed not of the mighty rivers, which are now majestically flowing through our land. The period for effort, he remarked, was short, as the character of the West would soon be fixed; and as our fathers found it indispensably necessary to receive aid from England in their first efforts, so was it equally necessary to aid the West from New-England, and it will be richly returned, on a reverse of circumstances. Our efforts are necessary to combine the different

sections of the republic. Demagogues might dissever it, but the love of Christ can combine it. We in this effort shake hands with our brethren across the Alleghany, and they will never forget it. But objections are raised. It is said the expense is immense; beggars are as thick as the locusts of Egypt, and are quick in succession as Job's messengers. But the object is to erect the temple of liberty and religion. It will cost much. The question is, Are the blessings worth the price? If unwilling to sustain ourselves, he remarked, many would take us off our hands. Despots would readily take charge of us. But the inquiry should be, How much will it cost to lose our inestimable blessings? What would intemperance, profligacy, idleness cost? We cannot, he remarked, afford to be ruined, and therefore must cheerfully meet the demands which are essential to our happiness, and to the liberty and happiness of the world.

Subscription papers were circulated through the assembly, to receive such donations as were cheerfully offered.

The Chairman addressed the meeting, urging liberal aid, and suggesting, that as multitudes could not personally impart instruction to the West, as ministers or teachers, they should now avail themselves of the privilege of furnishing the means to enable others to effect it.

Dr. Sharp presented an appropriate and animated address, detailing various instances of the happy results of Sabbath School instruction, and enforcing the necessity of education for the heart, as well as for the understanding.

The service, in its various parts, produced an awakened effect, and the addresses were listened to with a most fixed attention, and more than two thousand dollars were subscribed.

The Rev. Dr. Jenks offered the concluding prayer.

MISSIONARY SPIRIT AWAKE.

Mr. Editor,

Since the publication of the late interesting intelligence and powerful appeals from Burmah, I have received several communications enclosing liberal donations in aid of the great missionary enterprise in the East. As specimens, I send you the following for insertion, if you think proper, in the next number of the Magazine. Will not many feel the force of the important injunction, "Go, and do thou likewise?"

Yours, &c.
Bap. Missionary Rooms,
No. 52 Washington-*St.*

H. L.

Brooklyn, Ct. Nov. 8, 1831.

Dear Sir,

In the Watchman of last week, is a letter from Mr. Judson to Elder Grow, of Thompson, that appeals to the heart of every disciple of Christ, who has any reason to believe that the love of God has been shed abroad in his soul. Can any one read that communication, and not melt with pity for the benighted, perishing heathen? No, sir. I say without fear, that the man who can read of such things without feeling, has reason to tremble for himself. If we cannot believe such evidence, we should not believe, though one should come from the dead. But I did not take my pen to preach, but to practise. I enclose twenty dollars for the Burman mission. May the Lord of the harvest send forth more laborers.

Yours, with much respect,

Alexandria, Nov. 9, 1831.
Beloved Brother,

My heart is glad. The late very interesting intelligence from our beloved missionaries in Burmah, had so impressed my mind, that I mentioned some of the particulars in my sermon last night, and said, "Who of you will send help to the good cause?"

A beloved brother, whom I baptized about two years ago, called

this morning, and said he had purposed to give something, a good while, to the Burman mission, for, said he, it has a powerful hold of my feelings. He then handed a check for one hundred dollars, requesting me to send it to you—fifty dollars to be applied to printing the Bible in the Burman language, and fifty dollars towards supporting a native preacher. This same brother gave fifty dollars, some time ago, through brother Cone, for printing the Burman Bible. The Lord has blessed him with ample means, with a liberal mind, and what is better still, "a good hope through grace." Please to give him credit as above, and draw upon me at sight for the amount. In a little time I hope to send you more.

Go on, my dear brethren, in your noble labor. You are now reaping, and shall yet reap more abundantly. And O, what a harvest! Well may the sower and the reaper rejoice together.

I should like to be remembered most affectionately to the Board of Managers.

Very truly, yours in noble toil and holy hope,

S. CORNELIUS.

Providence, Nov. 2, 1831.

My dear Brother,

You doubtless recollect that Mrs. Wade mentions a "good Taling Sister," who had been converted from the grossest idolatry; and was then "by a vote of the brethren, admitted as one of the assistants; that she could live on thirty dollars a year; that she and Mrs. Bennett were trying to deny themselves so far, as to support her until some other way should be found." On showing this letter to a pious friend, who called, he seemed deeply interested, particularly in the case of this woman; and after a few moments' reflection, he rose, and with great

animation said, "I have not done enough for the missionary cause, I will support this good Taling sister three years, (that is, for 1832, '33, and '34.) To-day he made the first payment, and desired me to forward it to you, which is herewith enclosed. I assured him, that all money given for any specified object, was sacredly appropriated to that object.

Respectfully, yours,

IMPRISONMENT OF THE MISSIONARIES TO THE CHEROKEES.

The periodical publications have furnished the disgraceful fact, that Dr. Butler and Mr. Worcester, missionaries among the Cherokees, have been sentenced to the penitentiary in Georgia, for residing among the Indians. The imprisonment of Mr. Judson in Burmah, awakened sensations of a deep character through England and America. And shall not the sentence of court in Georgia, consigning these members of the church of Christ and citizens of the United States, to labor in the penitentiary, arouse feelings of the most decisive disapprobation in the breast of every Christian and patriot! It is stated, that they violated the laws of Georgia, by remaining on the Indian lands and exercising their missionary functions. So John Bunyan violated the laws in preaching the gospel, and suffered fourteen years' imprisonment. The question is, had England a right to make laws forbidding ministers to preach the gospel? and the question now is, has Georgia a right to forbid citizens of the United States to reside on the Indian territory? Perhaps no event has occurred in the country, which has excited greater surprise and displeasure among good men, than the degrading manner in which

the Missionaries of the cross have been arrested, conducted *in chains* to trial, and consigned to the penitentiary.

We hope that a redeeming spirit remains in Georgia, and that she may adopt a course, which shall allay the just excitement which exists in the public mind, her laws be made to correspond with the Bible, and the Indian rights, and the missionaries in their labors find protection. The religious services of the missionaries we learn, are, notwithstanding their bonds, useful to their fellow prisoners.

A letter from Mr. Butler states, that there are some interesting appearances among the convicts. Several have resolved to renounce their profanity, and other acts of wickedness, and several manifest religious feelings. Messrs. Butler and Worcester are permitted to enjoy religious books, and read, pray, and sing with the prisoners. Sometimes, Mr. Butler says, he is occupied for hours in answering questions on religion. Their fare, though coarse, is good and clean. The head keeper is a member of the Methodist church. It may appear in the result, that there was a "needs be" that these worthy men should be imprisoned in Georgia, for the salvation of some of the poor convicts, as Paul was imprisoned at Philippi, for the salvation of the jailer.

RELIGIOUS EXERCISES ON THE
SAILING OF MR. CUTTER, PRINTER,
TO BURMAH.

On Lord's day evening, Oct. 2, an interesting public meeting was held at the Baptist Meeting-house in Cambridge, previous to the sailing of Mr. Oliver T. Cutter, and his companion, for Burmah. Mr. Cutter repairs to the mission as an assistant to Mr. Bennett in the printing office. The following was the order of service:

1. Singing the Missionary Hymn—'From Greenland's icy mountains.'
2. Prayer by the Rev. Mr. Hague.
3. Singing the 223d hymn in Winchell's supplement.
4. Address by the Rev. Mr. Knowles. His subject was 'the missionary spirit,' which he showed to be the true spirit of Christianity.
5. Dedicatory prayer by Rev. Mr. Jacobs.
6. Address to the candidates, by the Rev. Dr. Bolles, Corresponding Secretary of the Baptist Board of Foreign Missions.
7. Singing hymn 225 of the supplement.
8. Address, on the duty of promoting the cause of missions, by prayers and pecuniary contributions, by Rev. Dr. Sharp.
9. Singing the Missionary Hymn—'Yes, my native land, I love thee.'
10. Prayer, by Rev. Mr. Grafton. Doxology and Benediction.

On the 12th of October, Mr. Cutter and wife embarked on board the Gibraltar, for Calcutta.

We are happy to state, that the Board have recently appointed Mr. Hancock, another printer, who will probably embark in the early part of the next season.

LETTER FROM LONDON.

Mr. and Mrs. Malcom from Boston have been travelling in Europe for their health. Mrs. M. communicated the following articles of intelligence in a letter to a friend in Boston, dated London, June 28, 1831, which we have been kindly permitted to copy, and which will be read with much interest.

Description of Schools.

"Among the many objects we have visited, and which have produced a great interest in our minds, have been the Penitentiary, Blind Asylums, (in Liverpool and London,) the Infant Schools in the different towns in which we have stopped, the National School, British and Foreign School, &c. &c. The latter contains five hundred boys, and three hundred girls, each kept in a fine large building, and

is supported by public charity. The children are taken from the poorest classes of society, the parents of some being very depraved. In the girls' school there was a Malay and an African, who were to be educated here, and then return to their own country, to become teachers. In the boys' school there were twenty lads sent there by the Pacha of Egypt, to be educated for the same purpose in their country. They were not, however, allowed, by the Pacha, to attend our places of worship, though they study the Bible as one of the books of the school, and the restriction has excited an intensity of desire to know about this religion, which is preached in our churches to which they are not allowed to go. They were very intelligent, and the opinions they expressed respecting some of the despotic and superstitious practices of their own country showed that they had adopted the enlightened views of their teachers."

Description of Mrs. Fry, who is following the example of Howard.

"We have been to visit 'Newgate,' the scene of the truly pious and philanthropic Mrs. Fry's labors. We knew her as soon as she entered the apartment where the convicts were to assemble, from the busts and engravings we had seen of her. She is rather tall, and of robust frame, her countenance receiving its chief attraction from the piety and benignity so strikingly expressed there. We introduced ourselves to her, and were charmed with the beautiful simplicity and urbanity of her manners. She exhibited much satisfaction and interest in our account of the labors of Mr. Dwight of our city, and the statements we were enabled to make her, of the condition of our prisons. She expressed a strong desire that such associations as she is connected with, and originated, may be extensively formed in America. She commenced by reading a chapter in Romans, to the women who had come in, and seated themselves upon benches elevated one above another, and dressed in the most perfectly clean manner. The room was nearly filled with them. Mrs. Fry transcends every other female I have ever heard, in reading the scriptures. Her voice assumed a tenderness, and most becoming solemnity—and produced an interest and impression which were irresistible. She then, in a very affection-

ate manner, deduced some excellent and pious remarks from the portion read, to which the women were profoundly attentive. This apparent affection and piety, are the distinguishing characteristics of her labors among them. After she had ceased, Mr. M. addressed them. They all, with the exception of four or five old and hardened ones, were dissolved into tears, and sobbed loudly, in the most affecting manner, during the whole address. They were young women, with very few exceptions, and had been sentenced to confinement and transportation for different periods of time. One of them has been sentenced to death, for passing bad money; but as she had an infant, it was expected it would be changed for transportation. Mrs. Fry attends to furnishing them with tracts and Bibles in the ship that bears them away; and I am told by those who have been with her in her labors with them before execution, that it is most affecting to hear her converse and pray with them. I thought, while I looked at her, this is indeed true greatness of Christian character."

BAPTIST EDUCATION SOCIETY OF THE YOUNG MEN OF BOSTON.

The annual sermon before this Society was delivered by Rev. Mr. Choules, at the Federal-street Baptist Meeting house, on Lord's day evening, Nov. 13, before a crowded and gratified audience.

The Society raised, during the last year, upwards of \$739. They voted to support, the ensuing year, six temporary scholarships in the Northern Baptist Education Society.

OBITUARY.

REV. WILLIAM KALLOCK.

The Rev. William Kallock was recently appointed by the Baptist Board of Foreign Missions, to labor at the Indian Stations in the West, in which his affections were deeply interested. But the Lord has interrupted his course, and removed him to his heavenly rest. Arrested by sickness, he died at Charlestown, Mass. on the 16th of November, and the funeral services were attended at the Rev. Mr. Jackson's meeting-house, on the Friday

following his decease. Rev. Mr. Knowles preached on the occasion, from Ps. cxvi. 15.: and we have been permitted to extract the following particulars from the discourse :

Mr. Kallock was born in the town of Warren, in the State of Maine, Jan. 1, 1799. His parents feared God, and our brother attributed to the prayers, the counsels, and the example, of his pious mother, especially, those religious impressions which he felt at the early age of ten years, and which issued in his conversion to God. Thus was our brother another example of the power of maternal influence ; proving what mothers can do for the spiritual welfare of their children. To that aged and bereaved mother, it must now be a sweet reflection that she was made the instrument of quickening her son to spiritual life, and thus preparing him for that early death which has now overtaken him.

He was baptized in Warren, at the age of seventeen, and united with the church in that town. His mind was early drawn to a consideration of his duty to preach the gospel ; and after many long and painful conflicts with doubt and fear, he was licensed by the church, in 1826. Feeling his need of mental cultivation, and enlarged knowledge, as one of the qualifications of a minister of Christ, he pursued his studies for a considerable time, at the Academy in South Reading, and at the Newton Theological Institution. During this time he became a member of the Baptist church in Roxbury. He was invited to the pastoral care of the Baptist church in Chester, N. H. where he was ordained in September, 1829. Here he labored for about two years, with fidelity and success. But his heart deeply sympathized with the sorrows of the unhappy Indians ; and he longed to proclaim to them the love of Jesus, and to guide these homeless wanderers to the rest which remaineth

for the people of God. He accordingly offered himself to the Board of Missions, and, with his wife, who shared his feelings and desires in reference to missionary labors, he was accepted as a Missionary to the Indians. He removed to Charlestown to make preparations for his departure to the scene of his labors. The arrangements for his public designation to his work had been made, and had not death interposed, he would probably, ere now, have commenced his journey to the West. But a disorder, the dropsy in the head, which appears to have been, for a long time, making progress towards its fatal issue, seized him, and after a short time, terminated his mortal life. He was deprived of his reason, during the greater part of his sickness ; but his mind, during his lucid intervals, was calm, and peacefully resting on the Saviour ; and his exclamations, during his delirium, showed that his mind was occupied with his missionary designs. To the Treasurer of the Board, he stated, but a few days before his death, and while his intellect was evidently wandering, some of his plans and desires concerning the mission. Napoleon, on his death bed, was heard, in his delirium, to utter a military exclamation, which showed that his mind was busy with the rage of battle. Our departed brother's mind was intent, till his last hours, on the benevolent warfare which he hoped soon to wage, on behalf of the poor heathen.

But he is gone. God has summoned him away : and we, who hoped to see him a successful Missionary for many years to come, are gathered here, to-day, around his cold corpse. Such is the frailty of man—such the uncertainty of human life. But, brethren, precious, in the sight of the Lord, is the death of his saints. He who loves his church with an everlasting love, has seen it best to summon his servant away to

the church above. Let us bow with humble submission to his will, believing that he is just and true in all his ways, and that however mysterious, to our view, may be his dispensations, yet he is infinitely wise, and will make all things work together for good to them who love him. He has appointed the time, the place, and the circumstances, of our brother's death, and faith pronounces, that "all is well."

Let us pray, that we may not only exercise submission, but derive profit. Let us pray for our afflicted, bereaved sister, that God will uphold her with his strength and hide her in the secret of his pavilion. O, may he who is the widow's God and Judge, be her stay and her portion now. May she hear the tender voice of her Saviour, saying, *It is I—be not afraid.* May the good Shepherd carry her little one in his bosom, and make it one of the lambs of his flock. May God console the aged parents with the hope of soon meeting their child in the presence of the Redeemer. May he sanctify this event to us all.

To his ministers, it says, Be ye also ready. Do the work of an evangelist. Make full proof of

your ministry. Be instant in season, and out of season, since ye know not the day nor the hour when your Master will come, and call for you.

To the Board of Missions, it says, Be diligent in your work. Pray the Lord of the harvest to prepare more laborers: be not disheartened, for the work is the Lord's, and

Jesus shall reign where'er the sun
Does his successive journeys run:
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

To his people, to this church, it says, Watch and pray, and labor for the Lord, looking for and hastening unto the coming of the day of God. Trust in him, that he will be your guide even unto death; and that precious in his sight is the death of all his saints.

To the young, it says, Prepare to meet your God, for you may die young, as he did. Serve the Lord, like him, when you are young, and you will be prepared to live or to die.

To the impenitent it speaks, warning them to seek the Lord, while he may be found. The wicked is driven away in his wickedness, while the righteous hath hope in his death.

Account of Moneys, and other articles, received by the Treasurer of the Newton Theological Institution, from July 20, to Nov. 19, 1831.

J. Whitsman, Framingham,	2,00	One bedquilt and other small articles from
Fem. Bap. Education Soc. Newton,	31,04	female friends in Rutland, Vt.
Mr. Kingsbury, Newton,	2,	Mrs. Gideon Foster, Charlestown, one feather bed, bolster, and pillows.
Richard Fletcher, Esq. Boston, annual,	25,	Dorcas Ed. Soc. Charlestown, 5 comforters.
Articles of clothing, from friends, West Boylston,	13,58	Female friend in Bap. chh. and soc. West Cambridge, furniture for one room.
David R. Griggs, Boston, for workshop,	25,	Female friends in Bap. church and soc.
Do. do. annual,	10,	Lynn, do. do.
First Bap. church, Cambridge, annual,	50,	Friends in Newton, furniture for one room, by Mrs. Bacon. These kind friends fur- nished a room some time since, and it was inadvertently omitted to be published.
Bap. chh. and soc. Framingham, furniture,	3,	
Friend,	25	
Aza Baldwin, Townsend,	2,	
Fem. prayer-meeting, Cambridge, furniture,	3,33	
Friend, by Mr. Grafton, Newton,	2,	
Sundry persons, collected by Rev. E. Going, at Boston Bap. Assoc. Roxbury,	15,25	
Epaphroditus, Northampton,	25,	
Friend, in Newton,	1,	
Josiah Bacon, Esq. Newton, annual,	10,	
Clothing from West Boylston Fem. soc.	6,50	
Nath'l R. Cobb, in full for five years' sub- scription,	500,	
John A. Lamson, Boston, annual,	25,	
Rev. Moses Harrington, by Rev. H. Jackson, 5,50		
Friend, in Cambridge,	3,00	
Six pair cotton sheets, from Mrs. Cobb, Boston.		

NOTE. The friends of this Institution will rejoice in the fact, that the increase of students, since the last term, has rendered it necessary for the Treasurer to incur fresh expenses by the purchase of indispensable furniture for their accommoda-
tion; and they will promptly and cheerfully furnish the means for the discharge of such welcome responsibilities as must result from the filling up the classes of this Seminary, for the success of which they have so long prayed.

LEVI FARWELL, Treas.

Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States for Foreign Missions, from Oct. 22, to Nov. 24, 1831.

Cash from Mrs. Peabody, of Milford, N. H. for Burman Bible, per Mr. J. A. Bolles,	1,00
Evangelical Benev. Soc. of the Westfield Association, per Rev. David Wright, Treas. to be appropriated as follows, viz. For the Burman mission, 169,27—Burman Bible, 31,25—	
Foreign missions, 14,60,	215,12
Baptist church, Heath, Mass. per Rev. Anthony Case,	8,16
Massachusetts Bap. State Convention, per Dea. N. Stowell, Treas. it having been contributed as follows, viz.	
Jan. Collected at the ministers' meeting, at South Lee,	17,42
April. Do. do. Pittsfield,	64,26
July. Do. do. New Canaan,	21,00
Oct. Do. do. at second church, Cheshire,	11,30
Do. at monthly concerts in Pittsfield,	66,83
Do. at Becket,	6,25
From the Missionary society in Wendall Association,	38,00
Rev. E. Briggs,	3,00
	For the Burman mission,
	234,11
Mr. Bartlett, of Harmony, Me. for the Burman mission,	.50
Kennebec, Me. Bap. Miss. Soc. Aux. &c. per J. Howey, Esq. Treas. by Capt. S. Springer, 166,00	
Two little girls, belonging to the Sabbath school, Framingham, Mass. per Mr. Thomas Simons, for Burman mission,	.50
Oxford, Me. Bap. Miss. Soc. Aux. &c. per Thomas Merrill, Esq. by Mr. S. P. Hill,	35,00
A friend of foreign missions in Milton, per Mr. E. Lincoln,	.50
A Lady in Exeter, N. H. per Rev. J. N. Brown, by Mr. E. Lincoln,	2,00
Vermont Baptist State Convention, per John Conant, Esq. Treas. for Bur. mission, 350,00	
Rev. Daniel Packer, Mount Holly, Vt. one half for Bur. bible, the other for Bur. tracts, 20,00	
Widow Shepard, of Brandon,	4,00
Proceeds of jewelry, from same,	2,00
Do. from her son,	.75
A Lady of Mount Holly, by Elder Leland,	.50
A Lady at Ludlow,	.25
	By Rev. Dr. Bolles,
Lincoln, Me. Bap. Miss. Soc. Aux. &c. in aid of foreign missions, per Eleazar Prince, Esq. Treas. by Capt. S. Fuller,	377,50
Lincoln Fem. Cent. Society, in aid of foreign missions, per Mrs. Isabella Prince, Treas. by Capt. S. Fuller,	92,01
A Friend to Missions, to support a Taling sister for one year, with a pledge to continue the same three years, per Mrs. Wayland, Providence, R. I.*	26,33
A Lady of the First church, Boston, for printing the Bible in Burmah, per Rev. Dr. Bolles,	30,00
Dea. J. Woodcock, for Burman miss.	5,00
Miss T. Rogers, Treas. of the Carey soc. of the First Bap. church, Boston, for the support of an Indian lad at the Carey station, by the name of James M. Winchell,	10,00
United Fem. Industrious Soc. of Chester, N. H. being the avails of work, per Mrs. Sarah Tenney, Treas. for the Burman mission,	20,00
A Friend in South Reading, for the Burman bible,	4,43
Calvin Blanchard, Esq. Treas. of the Middlesex Bap. Miss. Soc. for the Bur. miss.	10,00
Cyrus Alden, Esq. Treas. Franklin Bap. Benev. Soc. having been contributed by the Bap. church in Conway, for the Burman miss.	117,64
Females of the Bap. church, in Charlestown, for same,	3,95
	By Mr. F. Hartwell,
Master John Lawson Lothrop, for the Burman mission, per Mr. W. C. Bolles,	4,25
Dr. Thomas Huntington, Brooklyn, Con. for the Burman mission,	2,00
Mr. John Ford, being a Widow's Mite, towards printing the bible in Burmah,	2,00
A few individuals in Sullivan, N. H. for publishing tracts in Burmah, per Mr. H. Foster,	1,00
Rev. S. Cornelius, Alexandria, D. C. contributed by John Withers, Esq. fifty dollars, for printing the bible in the Burman language, and fifty dollars towards supporting a native Burman preacher,	100,00
Shaftsbury Association for Bur. mission, per Rev. S. H. Cone,	100,00
Steuben, N. Y. Bap. Miss. Soc. Aux. &c. by Rev. A. Bennett,	47,38
Seneca do. do. do.	37,48
Cortland do. do. do.	120,00
Rev. Alfred Bennett, collected by him in sundry places,	53,82
	Per William Colgate, Esq.
Rev. William Reese, Norwich, Ohio, per Mr. W. Nichols,	358,68
John Dunlop, Esq. from Edinburgh, Scotland, for Burman mission,	1,00
Horton Fem. Mite Soc. N. S. being the first payment to aid in the education of a Burman child, per Mrs. E. M. Pryor, Sec.	50,00
Fem. Juv. Soc. connected with Rev. Mr. Knowles' ch. and cong. Boston, for the support of an Indian child, at Carey station, named Margaret B. Doyle, per Mrs. Chorley,	25,00
	16,67
	H. LINCOLN, Treas.

* The Note appended to the letter from Mrs. Wade, in our last No. p. 348, should read,—instead of “ladies in Providence”—“ladies of the First Baptist Church and Congregation in Providence have furnished one hundred dollars,” &c.

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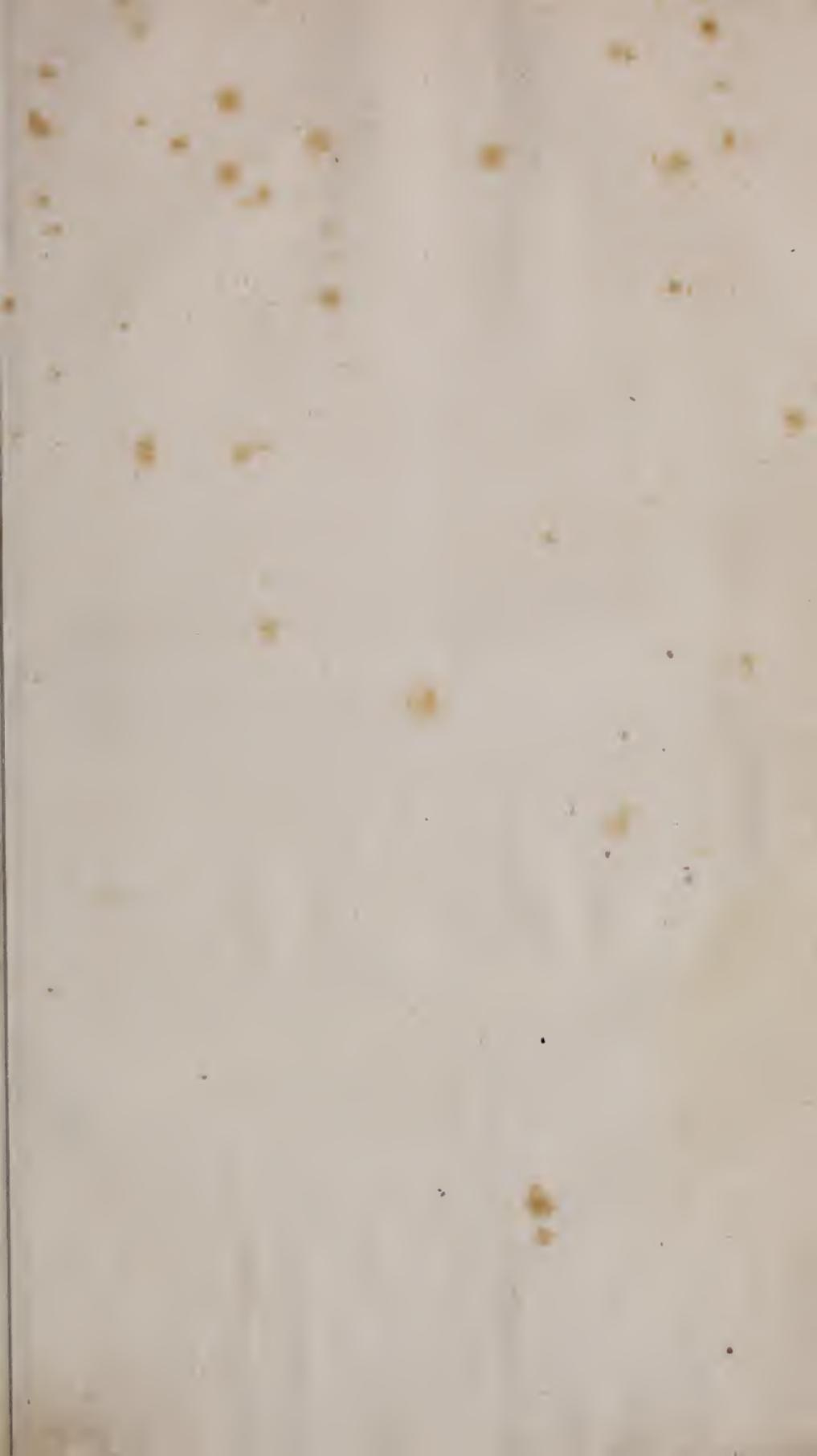
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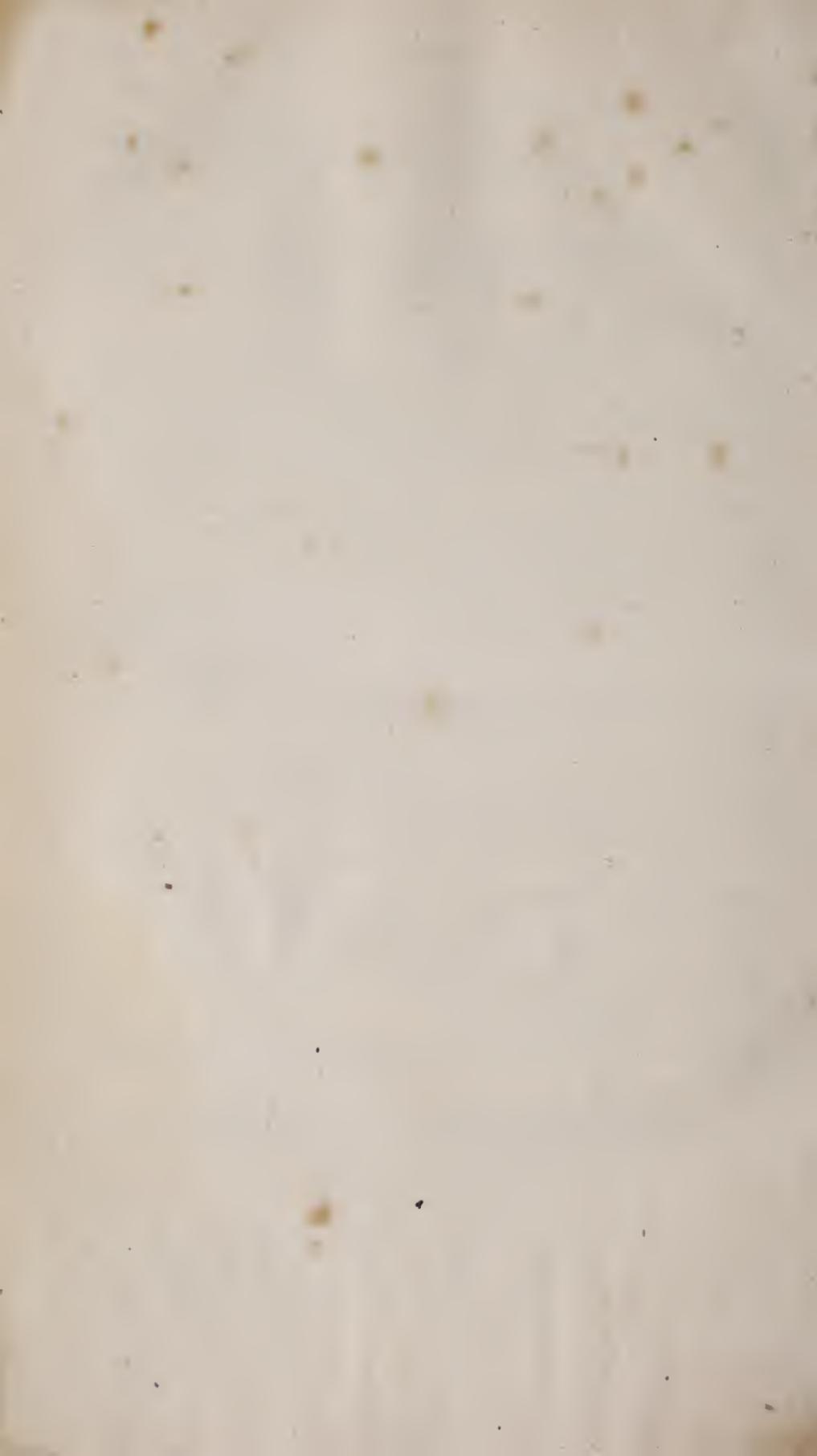
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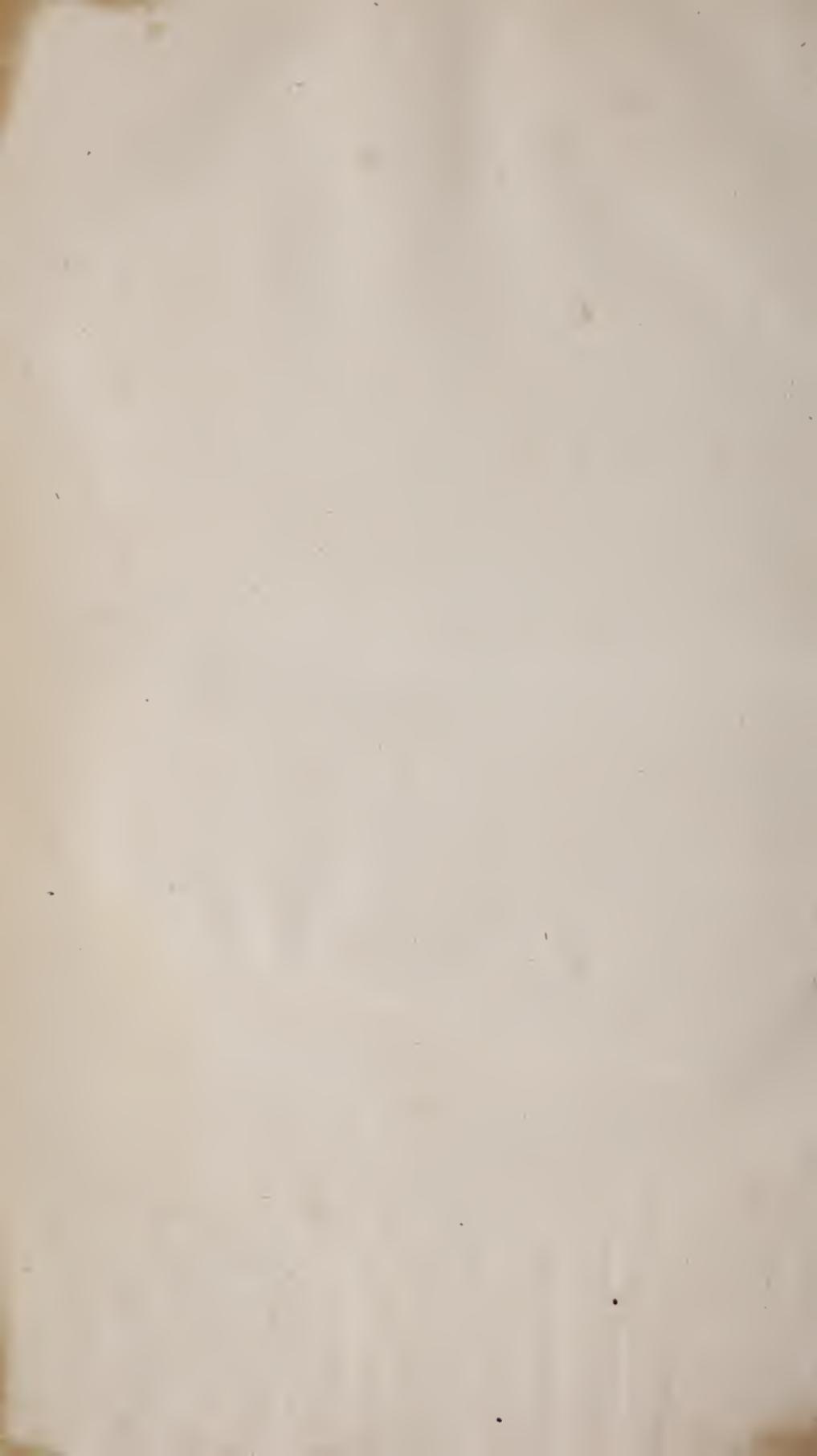
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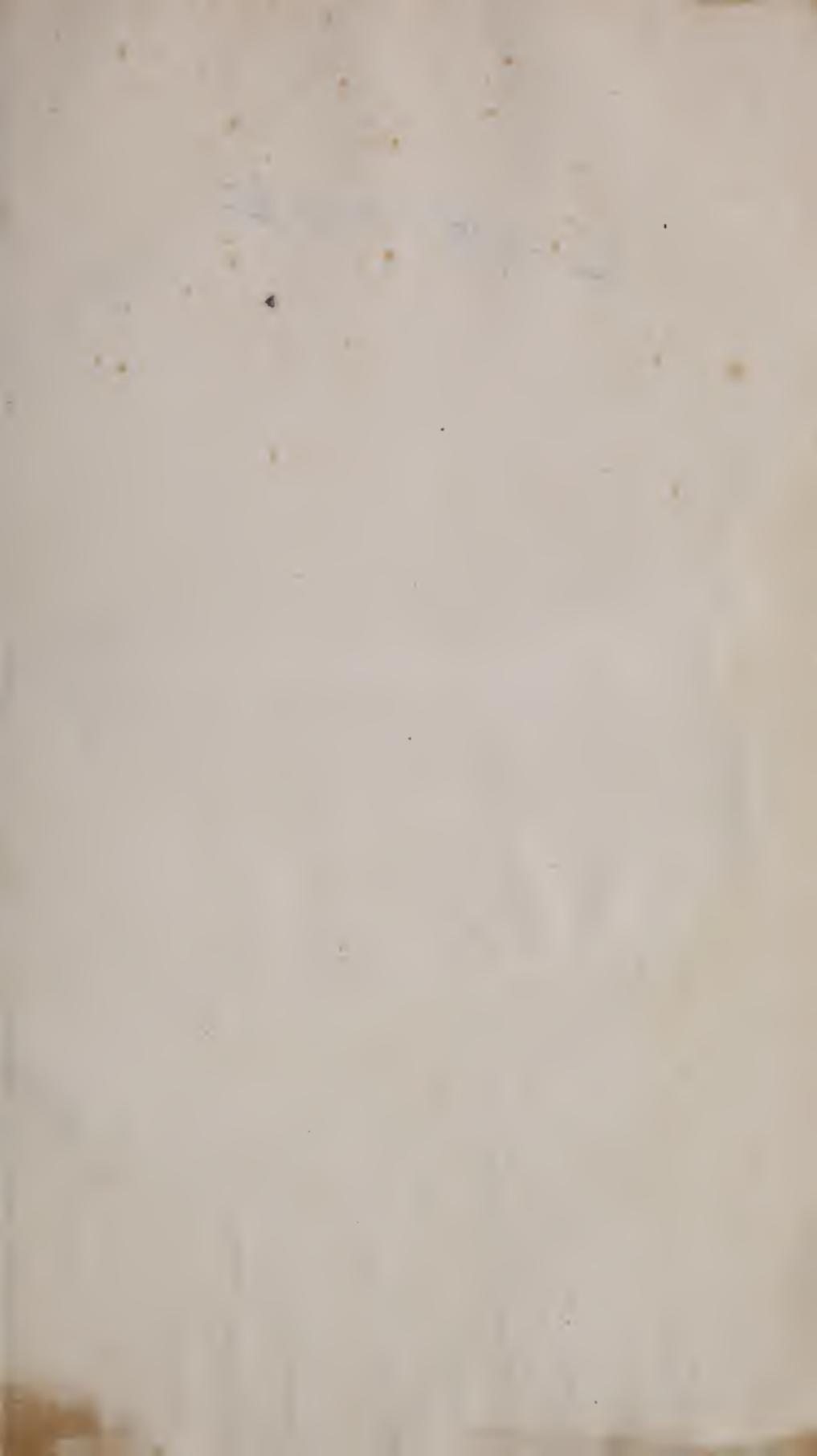
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